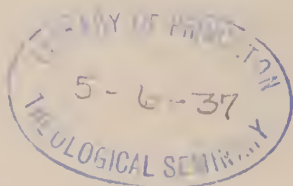



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THE RÔLE OF PRINCETON SEMINARY

THE primary and most important function of a theological seminary is to prepare heralds of the Gospel and shepherds of souls. This function is worthily discharged when the Seminary makes adequate provision for the progress of its students in learning and piety. For "religion without learning or learning without religion in the ministry of the Gospel must ultimately prove injurious to the Church." (Plan of Princeton Theological Seminary) Neither of these can be a substitute for the other in a Christian minister. He must possess those "holy affections," regarding which Jonathan Edwards said: "True religion in great part consists in holy affections." He must possess equally a clear understanding of God's revelation in Christ and of the implications of this revelation for life in its fullness and its every sphere. Princeton Seminary has been consistently loyal to this great insight of its founders which they transmitted in the Plan of the Seminary as a mandate to their successors.

Some seminaries, however, of which this Seminary is one, have a further part to play in the religious life of their time. In addition to discharging the task common to all seminaries, it is theirs to match in the sphere of evangelical learning the studies offered by influential graduate colleges in the several branches of secular culture. That Princeton Seminary should discharge such a rôle is inherent in its nature and consonant with its tradition. It is a rôle, moreover, which the Seminary has fulfilled with distinction at different periods during its long history.

The religious crisis that besets mankind today is a call to Princeton Seminary to assume once again its historic rôle. It should aspire to nothing less than a place of decisive leadership in the theological world. Many circumstances favor the fulfillment of this aspiration. New winds and tides of God are in motion. To begin with, theology is more needed in the life and thought of today, and is more earnestly studied, than it has been for many a generation. Evidence multiplies among high school boys and university students, among ministers and laymen, of a craving to understand the Christian faith and to possess a luminous and well-articulated system of belief. It is well that this should be so, for otherwise the Christian Church would run the risk of being out-thought by its new rivals, those totalitarian political systems which have assumed the rôle of churches.

It is not, however, theology in general that is needed most, but confessional theology, theology that is hammered out within the fellowship of the Church and becomes an instrument of the Church Militant at a time when new rivals challenge her claims. There are professors of theology who teach in independent seminaries or in the theological faculties of universities who today would welcome chairs in church-related institutions.

Still more significant is the fact that the theological tradition which is most relevant to the deepest needs of our time is the theology that is ordinarily designated "Cal-

vinistic" or "Reformed." In these days of the totalitarian state with its claim to absolute sovereignty, the doctrine of the sovereignty of God has a pungent, contemporary flavor. It is the theology of Karl Barth that put iron into the resistance of the Confessional church in Germany. It is Reformed theologians like Barth and Brunner who have smashed the presuppositions of theological modernism and rekindled faith in the Scriptures and historic Christianity.

A strong graduate school of Reformed theology at Princeton is imperatively needed. The renaissance of evangelical learning which has flushed the horizon of European thought must come to America. Certain false conceptions regarding the Reformed faith which have been devastating in their influence must be dissipated. Our Seminary must seize the present providential opportunity to give vital theological leadership in our Church, our country, and the world of today. If we are to match this hour, we who are Princeton Seminary alumni can do so, under God, only in close-knit comradeship behind our alma mater, and with the cooperation in teaching positions of the best minds that our Church and other Reformed churches can supply. We have a distinguished faculty today. Its distinction must be maintained and increased tomorrow.

John C. Mackay

THE ANNUAL FALL CONFERENCE

THE Seventh Alumni Conference of the Seminary was held on the campus on Thursday and Friday, September 16th and 17th. The Alumni were present in such large numbers that the capacity of the dormitories was taxed. On Thursday afternoon President Mackay gave an address on "The Church's Task in the Realm of Thought," in which he presented his reflections on the Oxford Conference. Supper was served at the Princeton Inn, after which the Alumni returned to Miller Chapel and were addressed by Dr. J. Ross Stevenson. He took as his subject "The Church's Task in the Achievement of Unity," which was a summary of his impressions of the Edinburgh Conference.

On Friday morning Dr. Charles T. Leber, who as Secretary of the Board of Foreign Missions had just returned from an extended visit to the mission fields of the Orient, addressed the Alumni on "The Church's Missionary Task." Following this address an impressive Communion Service was conducted by Dr. Samuel M. Zwemer. Dr. Hugh B. McCrone, Chairman of the Executive Council of the Alumni Association, presided. The music was under the direction of the Westminster Choir School. It is a pleasure to publish in this issue of the BULLETIN the three addresses that were delivered at the Conference.

THE CHURCH'S TASK IN THE REALM OF THOUGHT

Reflections on the Oxford Conference

JOHN A. MACKAY

WE are engaging today in the interpretation of three ecumenical conferences, two of which have taken place already, and the third of which will take place next year somewhere in the Orient. If I may be permitted to crystallize the significance of each one of these I would say that the Oxford Conference invites us to think clearly, the Edinburgh Conference to love dearly, and the Hangchow Conference, if and when it convenes, will lay upon us the necessity of acting redemptively. These are the three distinct tasks of the Christian Church: to achieve clarity in the realm of Christian thought, to achieve unity in the sphere of Christian life, and to act redemptively in the sphere of missionary action. The part that falls to me is to deal with the first of these three, to consider the task of the Christian Church in thought.

We cannot think of Oxford and its essentially intellectual tasks, because such they were, without thinking at the same time of Stockholm, its mother and predecessor, which convened twelve years ahead of it. The decade that intervened between Stockholm and Oxford marked a very decided change not only in the atmosphere of world affairs, but also in the intellectual climate of the Christian Church. Stockholm was all optimism. Things were taking place in the world of 1925 of such an inspiring and reassuring character that it appeared to many Christians as if the Kingdom of God were not very far in the offing. There was sounded such an urgent call to action that the necessity of thought was disdained. But between Stockholm and Oxford appeared many a

chasm in which today many fond hopes lie buried. Masks have been torn from man, and illusions have been dissipated as to what man may achieve in his unaided strength to create purity and unity in God's world. Stockholm ascended the summit of an unchristian hope, a hope that was too man-centered; and in the intervening period, right up to the threshold of Oxford, Christians and others were plunged into the abyss of an unchristian despair. An unchristian hope is a hope that makes too much of man. An unchristian despair is a despair that reckons insufficiently with God. Then man filled the picture, since then God has tended to disappear from the picture. What happened at Oxford was the irradiation of a merciless light upon human affairs, and the recognition of the fact that the total Christian task in thought and life and united action must be centered in the living God and His redemptive purpose and power.

As I apply myself to an interpretation of Oxford, what I say will be colored inevitably by what took place in the Section of which I had the honor to be Chairman, the Section on *The Universal Church and the World of Nations*. There were four other Sections. The first dealt with *Church and Community*, the second with *Church and State*, the third with *The Church and the Economic Order*, the fourth with *The Church and Education*, and the fifth with *The Universal Church and the World of Nations*.

It may interest you to know how international was the group of Chairmen who presided over these sections. Sir Walter Moberley, the leading educational author-

ity in Great Britain, was Chairman of the first Commission; Dr. Max Huber, a famous Swiss jurist, one-time President of the Permanent Court of International Justice at The Hague, was the Chairman of the second; Mr. J. P. R. Maud, Dean of University College, Oxford, chaired the third; Dr. Henry Sloane Coffin, President of Union Seminary, New York, the fourth, and my responsibility was to preside over the work of the fifth.

The intellectual tasks of the Christian Church vary according to the problems which Christianity has to face at a given time. Certain major problems are always with us, but other problems grow out of particular circumstances. I venture to say that the intellectual task of the Christian Church in our time moves within two foci. One is the fact—the terrifying fact—of world disintegration. The second focus is the fact, the inspiring fact, of world unity in Christ. In the center of chaos in the secular order stands the Beloved Community, the Church of the Living God, the one great hope under God for mankind at such a time as this. So let us consider the so-called thought bearings of these two facts, because after all a major task of thought is to clarify, to define, to state issues, to suggest solutions.

I.

Unity and Disintegration

We begin with the terrifying fact of a disintegrating world. A world order in civilization and culture is disintegrating, at the very moment when, in a physical sense, world unity has been achieved with the greatest degree of perfection. Physical unity is the background for spiritual dividedness. We have in our contemporary world three symbols of physical unity: the airplane, the radio, the electric motor. The airplane has virtually annihilated space so far as the men of today are concerned. Dr. John Finley, that prince of American

journalists, carries in his pocket each time he makes a pedestrian trip around Manhattan Island, an enormous watch, the only piece of matter that has soared over the North and the South Poles. From time to time recently the radio in our homes has brought to us echoes of songs from "Little America," or the sound of a lion's roar from the African jungle, or the words of the ceremony at which a royal pair were crowned in Westminster Abbey. Man has to all intents and purposes annihilated time as he has annihilated space, making all men contemporaries, Jew and Gentile, peasant and king.

On the other hand, the electric motor has so overcome the inertia of nature that if water-power is harnessed in the primeval forests of Africa or Brazil the mechanical amenities of Manhattan Island can be projected into the wilds. This is the kind of united world that forms a background for the terrifying fact of disintegration.

Disintegration in what respect? To begin with, in the realm of thought. *We have come to a moment in history when creative thought is virtually bankrupt.* No more attention is being paid to world views or ideologies. European youth have been closest to the modern crisis and they are not interested any more, they say, in mere ideologies. They are interested in realities and persons, but they are not interested in mere ideals. Ideals, they say, led them astray; they are will-o'-the-wisps which they followed in their romantic days. We have come to a time when, in the general sphere of culture, united though the world is in a physical sense, no single great luminous idea is regnant. The last was probably the conception of evolution, which, however differently it was interpreted, seemed to guarantee by a flowering, developing process much better days ahead. But how infrequently does one hear the world evolution on lip or pen these days! In its place you hear the word "tension";

instead of "development" you will read "conflict." "Conflict" and "tension" are the significant terms of our time, and neither one carries with it the necessary prospect of unity or beauty or order beyond. For conflict and tension, instead of leading to a new flowering order at the close of a dialectical process, may as likely end in pure chaos. Thought is bankrupt. In place of great thoughts we see emerge tremendous personalities, who summon men and women to follow them with unquestioning obedience.

There is *equal disintegration in the realm of ethics*. One could think, of course, of the virtual chaos in the sphere of individual ethics. But I think rather of universal ethics, those norms of conduct which mankind everywhere was beginning to adhere to, profess loyalty to, and guide conduct by. We remember how we ourselves thrilled at the word "human solidarity," or the magic word "freedom," or the inspiring word "brotherhood," or the noble, stimulating, martial word of "honor." But solidarity and freedom and brotherhood and honor are dead in the old sense, and with them international law, which is in shreds. It is no exaggeration to say that to all intents and purposes, so far as major obligations are concerned, international law does not exist. We have witnessed in these last days the distressing fact that no major parley will take action to counter the doings of a wrong-doer or to save a community or a nation from annihilation or suffering, if such action is not in accord with the advantage and the interests of the powers involved. No nation will stand by another in the name of solidarity or brotherhood or freedom or honor. Instead of that, major powers will take dishonor rather than act. We can speak no more even of the chivalry of a nation. No one, of course, wants war. But aloofness is no solution of an international ethical problem where innocent people suffer brutal violence at the hands of an

aggressor who is allowed to act with impunity. If human solidarity means anything, then the problem of violence run amuck must be faced in a positive, decisive, and constructive way, or we are sub-Christian.

What shall we say about the social realm? Strangely enough, *those very instruments which have achieved unity in a physical sense are disintegrating mankind in a spiritual sense*. You take the radio. Folks in our rural communities listen in. They hear the enunciation of principles and the proclamation of doctrines which, if they take them seriously, disintegrate the whole structure of their thinking and their living. And when thought is reduced to pictures, and the American cinema goes to China, to South America, and to India, there follows in its trail a disintegration of the communities that view those pictures. New standards of life, new ideas, new everything. The result, in many cases, is intellectual and moral chaos. Think what is taking place in our own country. As a result of the depression there are literally millions of disintegrated lives; multitudes are homeless and uprooted. They do not know where they belong, to the American soil or the American air. They are oppressed with a terrible sense of insecurity, of belonging to no one, to nowhere, of being just wandering stars, as it were, in our modern firmament.

And then *there is political disintegration*. Here only a word is necessary. We have become so accustomed now to recognize the fact, formerly recognized with great reluctance, that the new political systems are at bottom religious faiths, which usurp the rôle of churches. National Socialism has a sense of world mission as truly as Communist Russia had and continues still to have to some extent. It would seem as if the world were to engage in new wars of religion, more terrible and more challenging than anything it has ever known.

Beyond that *there is disintegration in the religious realm*. I am thinking of disintegration in the Christian religious realm. Take, for instance, Christian thought in relation to the disintegrating fact of war. The world is on the brink of war, and Christian people are not united as to what their attitude towards war should be. That was one of the facts that came out at Oxford. We recognized it frankly and put it down in writing, as you will see when the reports come out, that we are not united as Christians in our attitude towards war. Some utterly repudiate war as being inconsistent with the will of God, as taking issue with everything that the teachings of Jesus and the Cross of Christ have stood for. Others would be in favor of what they call "just war." By "just war" some mean war in the interests or defense of some international agreement. For others "just war" means a war fought in defense of great ethical or spiritual principles, or to save some people from annihilation by an aggressor. Still others would say that, despite all human effort, sin is so potent in human life that we can never expect war to cease until the Kingdom of God comes with power and the Lord returns. At the most crucial moment in history the Christian front is hopelessly divided with reference to this greatest of human evils. What does it all mean? This, that we are face to face as never before with the terrible fact of sin in human life and society. In other words, man has been unmasked afresh. We are all compromised. All have sinned and come short of the glory of God; all our righteousnesses are as filthy rags; no individual can hold up a finger to another, and no nation dare feel self-righteous in relation to any other. For all are involved in the terrible reality of sin which our generation is rediscovering afresh.

II.

The Church Universal

Let us pass now to the other polar fact. As we survey human society in its disintegration, we seem to listen to that prophetic word, "Cease from man." (Isa. 2: 22) There is no human institution or project or program that offers an adequate center for reconstruction.

Whither do we turn? To an often ignored fact, ignored many a time by Christians themselves, the fact of the Church. While it is true, as the Oxford Conference recognized, that no human effort, however noble, can be equated with the Kingdom of God, there is nevertheless a divine society, a body of men and women who bear testimony to the reality of the love of God, and underneath whose diversity there is the spiritual fact of oneness in Jesus Christ. Oxford recognized that in a disintegrating world there is one center of spiritual unity, and that is the Church. *For the first time in history the Christian Church is found in all the great representative areas of the world.* It is therefore truly ecumenical in character for the first time in history, being coextensive with the inhabited world.

Being ecumenical, the Church is more than international. "The term 'international' necessarily accepts the division of mankind into separate nations as a natural if not a final state of affairs. The term 'ecumenical' refers to the expression within history of the given unity of the Church. The one starts from the fact of division and the other from the fact of unity in Christ. The thought and action of the Church are international in so far as the Church must operate in a world in which the historical Christian bodies share with the rest of mankind the division into national and racial groups. They are ecumenical in so far as they attempt to realize the *Una Sancta*, the fellowship of Chris-

tians who acknowledge the one Lord."¹ Oxford and Edinburgh were a testimony to the fact that non-Roman Christianity is at heart one in many an unexpected way without any compromise of positions. There is, indeed, a spirit and a hope within the Christian Church today which is not found at the heart of any other institution.

If it is to be truly ecumenical, the Church must transcend every boundary. It cannot be the Church if it perpetuates class distinctions within its membership. As the Church, it must rise above every human division and provide mankind with a true unity, the only unity, the redemptive unity, expressive of the purpose of God in Christ Jesus. Christian thought must therefore become increasingly preoccupied with the fact of the Church, its nature and its status, its function and its strategy. A church consciousness must be engendered in all Christians, not in order that the Church may become an end in itself or be regarded as such, but that all Christians may recognize that the divinely appointed order for the fulfilment of God's purpose in Christ in a disordered, perishing world is the Christian Church.

What does this involve in a practical way?

I. To begin with, *let the Church become a true pattern of unity.* How can Christians, members of the Christian Church, sons and daughters of the great Mother, seriously work for some communal expression in the life of society unless the Church itself is a pattern of the true meaning of fellowship? We can never express a divine pattern of unity unless, for example, we face the implications of unity in Christ in the economic realm. Not the Church's intervention in the solution of economic problems, but a demonstration by the Church that within its own borders those abnormalities and tragic facts which

help to disintegrate the world outside of us are non-existent will impress the world. Nothing should be permitted within the Christian Church in the sphere of economic relations that would be looked at askance in ordinary business. In other words, we have got to scrutinize in the light of Christ, in the light of the flaming eyes that once looked forth upon desecrated temple courts, every phase of economic life within the sanctuary. We must see to it that God and not Mammon is the Lord of the Christian Church. We must never permit that the policies of the Church should be dictated by Mammon or by any of his satellites, because to do so would be to dechristianize the Church.

But there is something that comes closer home. Christians can never work for unity among men unless Christian solidarity appears within the bounds of the Church in such a way that members stand by one another to the uttermost, whether they belong to the same congregation or are members of churches separated by wide racial or geographical boundaries. On the one hand, certain individuals must give up voluntarily emoluments that are not necessary for personal or family needs; on the other hand, the Church must take action to secure a legitimate living wage for every pastor, wherever situated. In other words, churchly solidarity must be such that a man who puts his life into the southern mountains or the rural areas of Nevada or New Mexico shall receive an income commensurate with his needs. Only so can the mind of Christ be expressed. If this is not done the Church has no right to address the world on economic questions. It would simply become a laughing-stock.

In addition to that, "Ecumenical solidarity implies that the Churches which are strong in resources should be ready to render help to those which are weak or in distress, anywhere throughout the world. But in every instance the required assis-

¹ *The Message and Decisions of Oxford on Church, Community and State*, Section V, Paragraph II, p. 77.

tance, whether money, counsel, or leadership, should be given without an accompanying claim to the right to dominate. Particularly the younger Churches, which are the fruit of the Church's missionary effort, have special claim upon the concern of the Christian Church."²

2. *Let each great Christian tradition examine itself in the light of sister traditions, and in the light of the common Christian faith.* One thing this ecumenical movement is doing to me personally is to stimulate me to dig down deep into the heart of our Reformed tradition. I have become increasingly convinced that we have in the tradition of our Reformed faith something that is true and everlasting, that needs to be said and re-said, something that is peculiarly relevant to the life of today, something that is greatly needed by the ecumenical movement in general. We are told that the Reformed family consists of about sixty millions of people, the largest body in Protestant Christendom. After all, the great doctrine of the sovereignty of God is peculiarly associated with our Reformed faith, and no doctrine is so tremendously relevant today as that doctrine is. The ecumenical movement will be best served by a real rediscovery on our part of what we are and what has made us what we are. Only in that way can we further the true interests of ecumenical Christianity at this time. Let us listen to the other great traditions and let them also listen to us.

3. *Let the Church achieve an increasing knowledge of its own nature and function.* The life of Christians must become more church-centered than it has been. The Church must become more and more the base of Christian action. One of the great facts that Protestant Christianity has forgotten is that the unit in the New Testament is the Church and not the isolated

Christian. We need a high doctrine of the Church, not in an ecclesiastical but in a spiritual sense. This must begin in the theological seminary. I do not believe that in a seminary there is any real place for the purely academic as there may be in a university. Seminaries should train up not cultured spectators but militant soldiers in the army of Christ. Such a unity between thought and action must be achieved that everything belonging to the great deposit of truth which is our heritage shall be made relevant to every phase of human life today. Out of this conviction has grown the conception of the new Chair of Ecumenics. This Chair will deal with the theology of the Church Universal, and will be concerned particularly with the missionary strategy of the Church in relation to the non-Christian ethnic faiths, and to the new political faiths of Communism and Fascism. All Church members must be made more intelligently and fervently aware of the world mission of the Church of Christ. We have a Communist Church and a Nazi Church and a Fascist Church, all of which are militant; the Christian Church must become equally militant in thought and life.

4. *Lastly, let the Church provide the insights that her members need for life in such a time as this.* Church members have to live their lives as citizens in a perplexing and disintegrating world. It is the duty of the Christian Church to do pioneering work in the realm of education in order to equip its members to be Christian men and Christian women in the kind of world in which they have to live. The time has passed when the Christian Church needs to do as much as formerly in the realm of mere general education. There was a time for that emphasis when, if the Church did not educate, nobody else would. The Church school must afford young men and women the needed insight into life and its problems, or else they will find those insights under other less favorable auspices

² *The Message and Decisions of Oxford on Church, Community and State*, Section V, Paragraph VIII, No. 3, p. 87.

and be swept into some crusading anti-Christian camp.

There is a new task for Christian education. The time has come when we must cease thinking that the needs of Christian education are met by a fragmentary knowledge of the Bible. Holy Scripture must be taught in a more systematic way. Instruction must be given in the great doctrines of Christianity. Laymen must be made aware of the movements of the Spirit in Church history, of the facts of Christian experience, of the crucial issues that confront Christianity today. Many of our Christian educators are, alas, at sea. They know how to teach, but they don't know what to teach, and what they teach, they teach in a hopelessly fragmentary way, so that our boys or girls do not know what Christianity is as young National Socialists and Communists of the same age know their respective systems.

We need a manual of theology of a simple and popular kind. Theology is clear thinking about God and life and man. If

we fail truly to educate the lay mind, the lay mind will find insight and inspiration outside the Christian Church. We cannot keep our people unless we speak to their minds and not merely in a sentimental way to their hearts. There is no use stirring up people on Sunday if they go back to work on Monday and have no great insight into the meaning of God and life and the relevance of the Divine Word for what they are supposed to do. And yet I believe the time is full of hope, for the Christian Church has never had such an opportunity as it has today in a disintegrating world. If we are worthy, this will be the century of the Church. It may be it is true the century of a martyred church. But the Church has always been strongest and most vital and relevant when drops of martyr blood fell into the open furrows of the world. A descent into the Valley of the Shadow has almost invariably been followed by an open grave and a new dawn. It shall be so now as ever.

THE CHURCH'S TASK IN THE ACHIEVEMENT OF UNITY

J. ROSS STEVENSON

AT the opening of the World Conference on Faith and Order in Lausanne in 1927, Bishop Brent laid down three fundamental propositions: 1. God wills unity. 2. The world is too strong for a divided Church. 3. We can unite if we will. At the opening of the Edinburgh Conference, the Archbishop of York made this statement: "A church divided in its manifestation to the world cannot render its due service to God and to man, and for the impotence which our sin has brought upon the Church through divisions in its outward aspect we should be covered with shame and driven to repentance." Such strong assertions naturally raise the question, What is meant by unity, and when is unity—that is, Christian unity, or the unity of the Church—achieved?

I.

The meanings of unity had been studied in preparation for the two World Conferences. Edinburgh considered unity mainly from the viewpoint of Faith and Order, as Oxford had as its objective unity in Life and Work. Of the pamphlets published on different aspects of Church Unity, the one by Professor Angus Dun entitled, *The Meaning of Unity*, is very illuminating, as is the book by Dr. Paul Douglass, *A Decade of Progress in Church Unity*.

The two Conferences were themselves manifestations of Christian unity. To bring such large and representative bodies of people together from all quarters of the globe, to hold them together for two weeks as their attention centered upon Christ and His will for the Church and the world, was to a large extent a realization of our Lord's prayer "that they all might be one." The

messages drafted as expressing the mind and spirit of both Conferences, and unanimously approved, were spiritual achievements in line with Christ's purpose for His Church.

And yet that unity was weakened by marked differences of opinion and conspicuous division. In Oxford, by a special action of the Anglican Church, we were invited to the Lord's table, but the elements could be distributed only by Episcopal hands. In Edinburgh, we had a communion service in St. Giles, to which all Christians, in keeping with Presbyterian custom, were invited. But the Greek Orthodox Church representatives had their own communion in another church, and the Anglicans had theirs also in a separate church. From the viewpoint of mutual recognition and reciprocity, the lines of division still hold in certain quarters, just as we have churches of the same confession, of the same polity and worship, but maintaining a separated and often competitive existence.

In the Scriptures the Church is called the body of Christ, and we are told there is one body, with several members, to be sure, but functioning as a living whole,—so that unity, to be real and vital and effective, must be *corporate*,—such a oneness as Christ prayed for, and which by its witness would impress an unbelieving world,—such a oneness as is urged in the Epistles—far removed from the petty bickering and pusillanimous quarrelings of children, and approaching the stature, the manliness of Christ. It is not a matter of programs or platforms, but a spiritual attainment marked by absolute surrender and wholehearted allegiance to Christ, that He may be all and is all. Christ who is the light of

the world is one, the source of all true unity. But we have this treasure in earthen vessels when the human element, marked by selfish blindness and indifference, is in evidence and obscures the light. The restless millions wait the light whose dawning maketh all things new. Christ also waits, but men are slow and late. Have the Churches done what they could? Are they doing what they might, presenting the whole truth as it is in Christ by a united witness?

II.

The world situation, confronting and challenging the Christian Churches, makes unity imperative; God wills it. The service of the hour demands it. The idea of a World Conference on Faith and Order was born at the *International Missionary Conference* held in Edinburgh twenty-seven years ago. At that Conference the whole missionary problem in all its phases, in its worldwide sweep, was graphically portrayed. And men like Bishop Brent readily perceived that the task of world evangelization could never be performed by a divided church. Bishop Brent had been a missionary in the Philippine Islands. High Churchman that he was, he soon learned that to give the gospel to the people of that land no one church could meet the obligation. It would require all the churches in united and sacrificial action to evangelize the Philippine Islands. And so that man of vision proposed a World Conference of all churches acknowledging Christ as their divine Saviour and Lord. At the Lausanne Conference in 1927 the strongest appeal for union came from the foreign missionaries. It was stated that while in the homeland church union might seem desirable, on the foreign field it was a necessity. At the recent Edinburgh Conference the Bishop of Dornekal, in a burning appeal for unity in India, spoke of a Hindu representing a large body of his fellow-religionists, who had decided to cast aside their

ancestral faith, and they were seeking the more excellent way. Bishop Azariah presented the claims of Christianity, and the man was profoundly impressed. But there was one great obstacle. Christianity, like Hinduism, was a divided institution with denominations corresponding to different castes. How could spiritual unity be found in such a system? Was not Mohammedanism more united and more forceful?

The greatest progress towards church unity has been made in foreign lands. Churches which cannot unite at home are one body abroad. Hence we have the Church of Christ in Japan, China, the Philippines, not to mention other lands. But in all mission lands there is the demand for more Christian unity. One example that should appeal to us is found in Iran, where there are two missions, that of our church in the north, and that of the Anglican Church in the south. There are a number of strong and urgent reasons why the two churches—one a Presbyterian body and the other an Anglican body—should unite. The members and ministers of the two churches, the mission of our Board and of the Church Missionary Society, all favor union. There are difficulties in the way, but there is hope that the principles of the South India scheme may be applied to this simple situation. And it is well to note that the Edinburgh Conference put itself on record to this effect: "It regards the scheme for Church Union in South India, about which three churches are now negotiating as deserving particular attention and study because in it an attempt is being made to include within a united church communions holding to the Episcopal, Presbyterian, and Congregational principles."

The theme of the Oxford Conference was "The Church in Relation to the Community and the State, a World Issue." And the message which the Conference adopted and has sent out to the churches stresses the dangers of national egotism,

the deification of the state as a new form of idolatry, and leading inevitably to division and disaster. The states which seek a totalitarian jurisdiction over every human relationship and department of life find the principles of Christ antagonistic to their aims and therefore set up some kind of rival religion, a neo-paganism, shrine worship, anything which may be urged as a claim upon loyalty to the state. The ancient conflict of Christianity with Caesarism and heathenism is being renewed. Thus not only in Europe, but in Asia, a new menace has arisen threatening the very life of the Church. The weak and struggling churches are looking to the stronger churches for sympathy and support. And when it is asked, What can the Church do? the answer is given, "The first duty of the Church and its greatest service to the world is to be in very deed the Church, confessing the true faith committed to the fulfillment of the will of Christ and united in Him in the fellowship of love and service."

It was my privilege to attend the Harvard Tercentenary, and the claim was repeatedly urged that in education the world will find unity and freedom. But the confession had to be made that with all the progress of intelligence there is an increase of oppression, strife, a glaring lack of unity and freedom in the world of today; so much so that some have declared that this present age will be referred to by coming generations as one of the "dark ages." A representative of the University of Paris, in contrasting the confusion in the present time with a unity and liberty of some former eras, contended that in the earlier university life which dominated thought and action there was the recognition of a higher authority, a sovereignty which transcended all minor allegiances. Harvard was founded for Christ and the Church. Her motto, *veritas*, is a reminder of the original intent to teach and apply the truth as it is in Jesus. The Church as

a witness to a sovereign Lord, the blessed and only potentate, the Church vitalized, unified, is the world's one hope of unity and freedom.

The Church of Christ throughout the world looked forward to the conferences of Oxford and Edinburgh with large and eager expectation. For both of them long and extensive preparations had been made. The aim had been to enlist the best thought of Christendom and secure the strongest representatives from the churches for the consideration of problems related to more effective service in advancing Christ's Kingdom, and although differences of view and of principle were revealed that could not be reconciled, great gains were made, and a notable unity of opinion and purpose was recorded.

III.

What contribution, it may be asked, did the Edinburgh Conference make toward the achievement of Church unity?

1. There was a sincere and courageous recognition of the indefensibility of a divided Christendom, coupled with a sense of shame and the urge to repent. Both at Oxford and Edinburgh, the realization of the weakness of the Church through lack of unity, and the feeling of contrition were forcibly expressed. Note the strong language of Archbishop Temple: "It should be horrible to speak or think of any fellow Christians as 'not in communion with us.' God grant that we may feel the pain of it and under that impulsion strive the more earnestly to remove all that now hinders us from receiving together the one Body of our Lord that in Him we may become one body, the organ and the vehicle of the one Spirit."

2. There was at Edinburgh a clear-cut, earnest, determined *will* for unity. If there were any communions or representatives of churches indifferent, complacent, unconcerned about the present status of churches in themselves or in their relation to other

churches, they maintained a discreet silence. There was outspoken gratitude for all progress made in the direction of union, and a well-grounded optimism as to the greater things promised in Christ's name.

3. Differences of theological opinion, of ecclesiastical tradition and practice were frankly faced, openly and thoroughly discussed, and the major agreements with the minor disagreements were honestly recorded. At Edinburgh as compared with Lausanne, the problems centering in the ministry, the sacraments, the nature of the Church, were more thoroughly considered, and there was a real advance made towards better understanding and the hope of final oneness of mind and heart. The statements of such Anglican divines as the Bishop of Gloucester regarding sacramental grace, and the priesthood of the ministry, as issuing from the priesthood of believers, would satisfy Presbyterian claims.

4. The Reports worked out in four sections and discussed in sessions on these subjects: "The Grace of Our Lord Jesus Christ," "The Church of Christ and the Word of God," "The Church of Christ and the Ministry and the Sacraments," "The Church's Unity in Life and Worship," and the supplementary subject, "The Communion of Saints," were unanimously approved. Dissenting opinions, however, as expressed in these reports, were registered, e.g., the views of the Friends on the Sacrament, the position of the Baptists regarding infant baptism.

5. The Edinburgh Conference concurred with the Oxford Conference in submitting to the churches a Plan for a World Council of Churches to incorporate the work being carried on by Life and Work,

and Faith and Order, and bring into affiliation other world movements, e.g., the International Missionary Council, The World Student Christian Federation, The World Alliance for International Friendship through the Churches, etc. The working out of a detailed plan was referred to a joint committee called the "Constituent Committee of Fourteen," which is arranging for the meeting of a Provisional Conference to meet in Holland in May, 1938.

6. The affirmation of unity marked the closing business of the Conference, and after its adoption unanimously there was issued this call to prayer which also received unanimous support:

"We have met at a time of great strain and distress alike in Europe and the Far East. We watch with sympathy and sorrow the menace and the horrors of war. We are persuaded that war never occurs except as an expression and result of that sin from which Christ came to redeem the world. We therefore call all men, and ourselves before all others, to pray that God may give to us and to all men the love of justice, the readiness to forgive, the knowledge of His will and the courage to obey it. For all who bear rule in their nations we ask the abundant bestowal of those gifts, and we pray that despite all earthly causes of estrangement, Christians in all lands may be united in the fellowship of prayer and obedience."

Then in St. Giles' Cathedral a large assemblage engaged in an uplifting service of thanksgiving, joining with deep feeling in the hymn, "Now thank we all our God with heart and hands and voices, Who marvelous things hath done."

THE CHURCH'S MISSIONARY TASK

CHARLES T. LEBER

A CERTAIN minister made his way about China preaching through an interpreter. The minister again and again spoke too long and from time to time said things that might well have been left unsaid. His long-suffering interpreter could not help but become rather irritated because of the many unnecessary words that he had to interpret. One evening the minister was greatly moved by the beauty of the sunset. That night, when speaking to a large Chinese audience, he was moved to draw upon all his poetic talent in order to describe the glory and grandeur of the evening sky. With what seemed like endless repetition he painted and repainted, upon the canvas of imagination, the colorful sunset. The interpreter, when his turn came, paused, looked at the speaker, and then turning to the waiting Chinese audience said in Chinese, "My friends, the gentleman has just remarked, 'The sun went down.'"

I need an interpreter today. There are so many things to say and there is so much that should be said aright. I need someone to put into concise, effective presentation the great truths of the world mission of the Church.

We take up this thought of the Church's missionary task at the time of our Foreign Board's Centennial Celebration. Let us remember that all we have been honoring as our heritage from the one hundred years of Presbyterian Foreign Missions remains and lives today. Therefore, one may readily enter into the spirit of the Centennial occasion as he seeks to interpret the Church's missionary task in the present-day world.

First of all, let us define and survey the Church's missionary position in the contemporary scene. In doing this let us begin

with the most vivid descriptive definition of the missionary task that has ever been written:

"And behold, the Lord passed by, and a great and strong wind rent the mountains and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire: but the Lord was not in the fire; and after the fire a still small voice."

Less than a year ago I was in Iran. I had traveled across the desert from Bagdad to Teheran. All along the journey one met troops marching, marching, marching. All along the way one felt the impact of a distressed and chaotic civilization. "A strong wind rent the mountains and brake in pieces the rocks." In the life of Iran there are political and social earthquakes. The fire of nationalism and political and economic desire burns madly. But as I paused in Kermanshah, Hamadan, and Teheran I was taken to certain quiet places wherein I found strong Christian fellowship. At such times there came the reality of "a still small voice."

Leaving Teheran I started out on an 800-mile journey in an automobile over dusty, bumpy roads making my way toward the port town of Bushire in order to take ship for India. My lone companion on the three-day journey was an Iranian chauffeur who could not speak English and I could not speak Persian. Consequently, both of us had plenty of time to think. As I made my way through the restless crowds and the chaotic life of that storm-tossed land in somewhat a mood of inescapable depression, I asked myself, "Where is this that I have come to find? Where is the power of missions that is influencing the life of the nations?" I remember so well one evening, tired and perhaps a bit home-

sick, making my way into a Christian school compound in the Iranian city of Isfahan. I was to spend the night with some of the faculty. I asked if I might wander around the school alone for a while. As I made my way across the barren schoolyard, I saw an attractive little doorway leading into one of the low buildings. I entered the doorway and when inside found it to be rather dark but very quiet and restful. In the quietness I waited. Soon my eyes became accustomed to the darkness and then I found that I was in a prayer room. As I looked before me I discerned an altar on which there was a cross. Behind the cross were three panels. On one panel in Persian, on another in Armenian, and on the other in English were these words: "Christ, the power of God." In the midst of it all—earthquake, wind and fire—there came again the reality of that "still small voice." There came to me a certainty, an understanding and a peace in the deep realization of what the Christian missionary enterprise really is.

Consider this further touch of definition and survey. It is written by Dr. Wilson Cash of England, who knows and sees the task so well:

"The solution will come as honest men apply a deep, spiritual experience of God, a practical mysticism to the problems which face them. Such men will suffer persecution. They will be few in number, but their lives will as ever be the very salt of the earth. They will stand for liberty of conscience against the totalitarian state, for spiritual experience of God in the midst of an atheistic people, for sacrificial service among the conflicting and selfish elements of nationalism, and for an abiding peace based on love in the face of the clash of arms and the advocates of force. In all this they will realize as never before the meaning of the Cross of Christ and the significance of His Eternal Message for the life of the world."

You observe I am endeavoring to touch the deepest spirit of the definition and survey of the world mission of the Church. I

could bring you many vivid pictures of churches and other Christian institutions which I visited in Syria, Iraq, Iran, India, Siam, the Philippines, China, Manchukuo, Chosen and Japan, and these pictures would bring to you a certain appreciation of the task of the Church of Jesus Christ in the world today. But as one surveys Christian missions he must not be satisfied with a series of pictures, or a statistical table, or even with an appraisal. He must go deeper. It is with penetrating insight that we must seek into its deepest spirit if we would truly evaluate Christian missionary work. Let us go further in this quest.

A few weeks ago I heard a professor in one of our theological seminaries tell of an experience which he had had in Hollywood. I grant you, that is a strange place to find a theological professor. But this one confessed, and revealed that one experience there at least, had been good for his soul. One of the famous directors of Hollywood said to this visiting theologian: "You may be interested to know that we are endeavoring to produce a picture concerning David Livingstone and that in one particular we are having a great deal of trouble. It is not very difficult for us to build up scenes of jungle life in Africa or to create atmosphere with natives and animals, but there is one thing that is causing us tremendous concern, and that is this: "How are we going to get across to the public the power that sent David Livingstone out to Africa and kept him there?" My friends, only as one faces the deep issue involved in that question can he come to the meaning of the missionary enterprise of yesterday or today or tomorrow.

One of the most delightful experiences which came to me this past year was a visit with Dr. and Mrs. Robert Richardson in Miraj, India, that great medical center given to the world through the faith of Sir William Wanless and carried on so magnificently by Dr. Charles Vail. For

many years Dr. and Mrs. Richardson have been guiding the spiritual life of this Indian community. Dr. Richardson has been serving as chaplain of the Miraj Hospital, and both he and Mrs. Richardson serve as directors of the Leper Hospital, which includes care of the untainted children of lepers. I arrived at their home in Miraj just a month after their return from furlough. A story was told me about their return which was very real to me, because I arrived in Miraj on the same train on which the Richardsons had returned just a month before.

In the early morning one arrives in Miraj on a train from Bombay. As these two missionary friends came "home" again, they were met at 3:30 a.m. at the usually dreary railroad station. But on this occasion the depot was made alive and gay by a great company of villagers and country folks who packed the station in order to welcome back their beloved Dr. and Mrs. Richardson. At this early hour the Indians put these notable friends of theirs into a carriage, and with a brass band preceding them they drove through the streets of the city in a procession of welcome. Such a greeting as this was great enough, but if you had stood in that crowd in the darkness of that morning, and had looked over the heads of the villagers, far down the railroad track on which the train had come, you would have seen another group of people, standing some distance away, and very much apart. The track was lined on both sides by a row of lepers. One hundred and sixty of these unfortunates had come from the Leper Hospital at this early hour and had stood on either side of the railroad, with torches alight and held aloft. Thus they made an aisle of love and gratitude, a lighted way of welcome for these two servants of God.

Often, when bewildered as to issues, wondering as to definition, seeking to survey, not knowing the way as to finances, crowded by problems of administration in

our work in sixteen countries of the world, such a living interpretation of Christian missions comes to me, and gives power.

This leads me to emphasize the fact that the foreign missionary enterprise is not merely the propagation of worthy ideals. Ideals it does have, but ideals alone do not give adequate meaning to the mission of the Church of Jesus Christ. Consider this most significant quotation taken from that stimulating and brilliantly written book, *None Other Gods*, by Dr. W. A. Visser 't Hooft, the able Secretary of the World's Student Christian Federation:

"Men want, not to be fascinated by unattainable ideals, but to get effective help in the situation they find themselves every day. . . . Oswald Spengler has written: 'Idealism is cowardice!' He means that it is typical of idealism to remain constantly on the plane of the 'is,' where we face ourselves and the world as they really are. Today we are fortunately engaged in a violent reaction against that opiate. We are sick of the untold volumes that have been written to tell us what the world *might* be like, if we would all behave nicely. And we cannot stand any longer the sermons which are no more than paraphrases of the old Dutch poem:

'Ah, if all men were good and wise
And all were acting well,
The world would be like paradise,
Though now it's more like hell.'

But the tragedy is that many are still convinced that Christianity and religion in general belong to that unreal realm of counsels of perfection."

The Christian missionary enterprise has lived these one hundred years in so far as the Board of our own Church is concerned (and has lived the many more than one hundred years of its history) not because it has been reaching toward ideals (though it has been doing that heroically) but because it has been revealing Reality. I recall the illuminating statement made by a young British clergyman visiting this country a year or so ago as a representative of the Commission on Evangelism of the Church of England. This splendid young preacher had been spending much time

with the youth of England. He thoughtfully declared in their behalf: "Youth today does not ask for the propagation of ideals. Youth pleads for the proclamation of Reality!" Amen and Amen! Though I would give every encouragement and support to idealistic movements for peace, justice, and all other necessities for a better world, I know that such efforts are futile without that which is at the heart of the missionary enterprise. There can be nothing but disillusionment in propagation of ideals unless there is also the proclamation of the Reality of God; which means, the revelation that is in Jesus Christ, the Saviour. This proclamation is the fundamental purpose and the creative life of Christian Missions!

In the light of this appreciation of the Church's missionary task, the question naturally follows: What of the Church's missionary outlook today? There are four very definite words that stand out upon the horizon of missionary endeavor. The first is, need; the second is, achievement; the third is, difficulty; and the fourth is, hope. Let us enlarge upon them.

As one travels throughout the world he cannot but appreciate the culture and beauty of ancient civilizations, especially those of the East. But let no one be blinded by rationalization from seeing the terrible fact of sin. With chaos and terror sweeping over the world, with the curse of war tearing the heart and soul of many lands, the fact of sin need not be argued. And what is more, one cannot adequately describe the revulsion and heartsickness that come to him as in certain areas of the East he realizes how cheap life is, how childhood has been degraded, how womanhood has been desecrated, how human personality has been prostituted. The missionary enterprise looks out today upon a world of sin.

However, as one looks further into life from the missionary viewpoint today, he also sees achievement. The world Chris-

tian community is a fact. There are strong national Churches. There are able programs of Christian education. There are progressive Christian social service projects carried on by hospitals and community houses. There are great Christian personalities. The achievement of the years of missionary labor is a demand upon us for greater achievement. If we forsake what the one hundred years of our own Board's activity has produced, we shall be unfaithful to the past, the present, and the future.

I have discovered in the thinking of certain Christian leaders in America the idea that the younger churches are able to carry on alone. This is a false view. One of the most significant interviews that I had among the many contacts with outstanding personalities in the Far East was a visit with President Bocobo of the University of the Philippines. He came to see me one Sunday afternoon in Manila and invited me to go to the Filipino Club with him. As we drove along the beautiful streets of that great port city, Dr. Bocobo turned to me and said, "Mr. Leber, how is it that the Board of Foreign Missions of the Presbyterian Church in the U.S.A. is not sending out sufficient missionaries to replenish the force of missionaries here which has been weakened by so many retirements?" I answered, "President Bocobo, it is because we do not have the money." He replied, "I am glad to hear that." I asked, "What do you mean?" He spoke quietly and earnestly, "Mr. Leber, I am glad to know that it is a mere financial difficulty. I was afraid you were going to tell me that the Presbyterian Church in America had come to the place where it believed that the Philippines did not need missionaries. We do have a loyal and progressive Christian Church in the Philippines," he went on to say, "but we need your continuing support and friendship, for we are not strong enough to meet the issues of the day alone. You are sending us your soldiers and your statesmen. Do not

neglect in sending us your ambassadors of Christ." This was one of the greatest minds in the Philippines talking to me. President Bocobo is not only the head of that great educational institution at the heart of Manila but he is also a devoted Christian layman. What President Bocobo told me was told me in similar words by leaders of the national Churches of Japan, Chosen, China, Siam, India, Iran, and Syria. The achievements of the missionary enterprise are but doorways of magnificent opportunities for our building with others the Kingdom of God.

Yes, there are difficulties. And let no one think that the difficulties are merely academic. The great missionary task calls for continued heroism and sacrifice. Opposition is real, both from State and non-Christian religions. Moreover, the day of pioneering is far from over. I passed through great areas untouched by the Christian mission. There are millions in the Far East who have never heard of the Name of Christ. The challenge of the task calls for the best and the strongest. I confess to you that at times I thought I was showing weakness that I did not know I had. But a few weeks ago I picked up a remarkable little book entitled, *Beyond Statistics*, by Stephen Corey. In it I found these words which I seized with sympathy and understanding: "The pain and strain of it made me ill and on my return to the mission bungalow, I was compelled to lie down because of nervous and physical exhaustion."

To understand the hope that comes to one with a missionary outlook we must dwell upon two other words: "perspective" and "insight." We use these words a great deal in our religious circles today, but in no area of life are they more significant than in the world mission of the Church.

"Perspective" is the great lesson of the century of our Board's work. As I read Dr. Arthur J. Brown's *One Hundred Years* I find this one thought coming

again and again: "They have been through too much for us to falter now." As one thinks of China today the perspective of the hundred years gives courage. Dr. Courtenay Fenn, as he sits at the Council table in the Board offices, brings that perspective with great realism. As he faces the issues in China he remembers the Boxer Rebellion of the first part of the 20th Century and the days of the Communistic uprisings in 1927. He has been through too much to let our present problems, as critical as they are in China today, to cause him to hesitate in faithfully going forward.

"Insight" is the key to our progress. As one looks out upon the world within the fellowship of Christian Missions today he may readily recall the words that Jesus said to Peter when the Master was walking with His face set toward Jerusalem. As Dr. Moffett translates it, Jesus called out to Peter, who was seeking to restrain our Lord from going on: "Peter, your outlook is not God's but man's." God's outlook is insight.

Let me share with you a helpful sentence: "There are certain situations in the life of the individual or society, certain times of crisis that reveal more clearly the deeper needs of the human spirit and stimulate a more penetrating insight into that eternal nature of things upon which human destiny depends." We are in a time of crisis now, and that time of crisis is, I believe, God's way of giving us penetrating insight into the hopefulness of the hope of the heart of the world. Within the depths of the world we can perceive the stirring of one great question: "How shall we escape if we neglect so great salvation?"

After one has attempted to understand the meaning of the mission of the Church, and has paused to look out upon the world from the viewpoint of the missionary enterprise, he becomes aware of certain problems confronting the Church's missionary task. They are many and critical. Unfor-

tunately, they are too many for us to discuss fully here. One can but mention a few of the major issues with which the minds and hearts of the missionaries and Mission Board executives are struggling today.

First of all, there is the war in the Far East. You have undoubtedly read our Board's statement on the Far Eastern situation so I need not repeat it here. It is sufficient for us to remember that most of our missionaries are remaining in China and that all are carrying on in Japan. It has been impossible for many of our China missionaries to return to their fields, and others because of illness have had to leave the Orient. But let it be known that the Christian missionary is remaining at his post. He will carry on as long as he is able. This is the time of testing and the missionary will not be found wanting. The greater problem will come when the doors of China are open again. There will be a tragic and tremendous need that we dare not fail to supply.

Two further problems, both of which are emphasized a great deal in this country, are very much overemphasized. This undue emphasis serves to retard missionary interest in an unfortunate and unnecessary way. I refer to the problem of denominationalism and to the related problem of Church unity. It is without fact or foundation when one claims that denominationalism is the curse of missions. I have never found a greater desire to be rid of denominationalism than that found in the life of the younger churches. The National Christian Councils of the various countries are strong and effective. Where denominations are working alongside of each other, because of western control and division, there is an allocation of responsibility, and in so far as possible an apportionment of territory. The federation in education, medical work and evangelism puts the overlapping and competing of the American churches to shame.

Moreover, I have never seen greater demonstrations of Christian unity than among the younger churches. You hear little of denominational church names in so-called mission lands, but you hear a great deal of the Church of Christ in China, of the Church of Christ in Japan, of the Church of Christ in Siam, etc. There is no greater manifestation of Christian unity than the International Missionary Council, which is planning its next meeting at a location in Asia. There are 128 missionary boards functioning in Canada and the United States but they are all working together through the Foreign Missions Conference of North America. We realize that denominationalism and Church unity are problems, but those who say that Christian Missions are fostering these problems simply do not know the facts. Christian Missions go forth as a challenging expression of Christian unity, praying and working to the end that all might be one in Christ, that the world might believe.

The greatest problem of Christian Missions is the home Church. We are unfortunately given to denominationalism, but more than that we are regrettably majoring in nationalism. When two million Presbyterians send out only nine ambassadors of Christ in one year to be divided among sixteen countries in the world, as we did a few years ago, we have therein a terrible problem. When we realize that if every member of the Presbyterian Church in the U.S.A. gave one penny a meal for three meals a day for a year, we would have more money in that one year than we have ever had in any one year in the history of the Presbyterian Church for all its benevolences, including all our gifts to the Board of Pensions, the Board of Christian Education, the Board of National Missions, and the Board of Foreign Missions, we certainly must recognize the fact that in such a state of affairs there is a tragic problem.

I do not bring this problem to you with pessimism, however. I sense a turn in the mind and heart of the Church. There is a moving forward into a greater service for foreign missions. As one travels throughout the Church he senses an encouraging response to the challenge of the theme of the Centennial of our Board of Foreign Missions, "The Centennial a Consecration, not merely a Celebration."

Finally, as we think of the Church's missionary task, let us venture to point toward the future. In doing this, let us stand with two great Christian statesmen who have much to teach us concerning facing the future. Here is an unpublished paragraph taken from an administrative paper circulated among our Foreign Board executives by that servant of God, Robert E. Speer:

"To be sure, these issues can be diminished if we accept the view that the missionary enterprise is now to contract. In that case we shall need all our present resources to conduct an orderly retreat. If that is what is in store, the secretaries who are retiring can rejoice that they lived in a different day. If, however, we still have faith and believe in God and the Gospel, we must plan not for contraction but for expansion, not for mere perpetuation of the past, but for some-

thing that will conserve all the good of the past and yet go on to something greater. 'Build thee more stately mansions, oh, my soul.'"

Certainly there are difficulties and problems. They are terrible and real. Yet, though there be war, opposition, indifference, there is the Way on! Come near, in this closing moment, to words from a letter by Forbes Robinson of Cambridge, written as he faced the task of life in the midst of great tribulation:

"I can only tell you what I have felt to be the only thing which makes life endurable at a time of real sorrow—God Himself. He comes unutterably near in trouble. In fact, one scarcely knows He exists until one loves or sorrows. There is no 'getting over sorrow.' I hate the idea. But there is a 'getting into sorrow,' and finding right in the heart of it the dearest of all beings—the Man of Sorrows—God. This may sound a commonplace, but it is awfully real to me. I cling to God!"

From out of the souls of these two tested leaders come two magnificent and empowering watchwords for the second century of our Church's missionary task:

"Build on!"

"Cling to God!"

THE ONE HUNDRED AND TWENTY-FIFTH COMMENCEMENT

IN connection with the annual Commencement there was celebrated this year the One Hundred and Twenty-fifth Anniversary of the Seminary. Hundreds of Alumni were in attendance. On Monday afternoon, May the 17th, an address was delivered by Dr. Lynn Harold Hough, Dean of Drew Theological Seminary on "Making Theology Available for Religion." This was followed by the President's Reception at "Springdale." In the evening an Alumni Banquet was held in the University Gymnasium, when addresses were given by Dr. Robert E. Speer, Dr. Roy Ewing Vale and President Mackay. Dr. Charles R. Erdman presided. At this meeting the Alumni Association elected the following officers for the coming year: President, the Rev. Roy Ewing Vale, D.D., LL.D., pastor of the Woodward Avenue Church, Detroit, Michigan; Vice-President, the Rev. Stuart Nye Hutchison, D.D., pastor of the East Liberty Church, Pittsburgh, Pennsylvania; Secretary, the Rev. George Harold Talbott, D.D., pastor of the First Church, Passaic, New Jersey; Treasurer, the Rev. Charles R. Erdman, D.D., LL.D., Princeton, New Jersey.

The culmination of the Anniversary exercises was the One Hundred and Twenty-fifth Commencement on Tuesday morning, May the 18th, in the Chapel of the University. The Commencement address was given by the Rev. John Sutherland Bonnell, D.D., pastor of the Fifth Avenue Church, New York City, his theme being "The Cure of Souls." The music for the occasion was under the direction of Dr. John Finley Williamson, President of the Westminster Choir School. Prayer was offered by Dr. Robert E. Speer. President Mackay gave the

charge to the graduating class and conferred the degrees.

The degree of Bachelor of Theology was conferred upon the following students who held the degree of A.B., or its academic equivalent, from an approved institution, and who had completed the course of study prescribed therefor in the Seminary:

William Struble Ackerman
Norwood Ervin Band
Robert Jefferson Beyer
William Sheldon Blair
Doyle William Brewington
George Raymond Campbell
John Keith Gardner Conning
Edwin Rae Cowan
Adam Weir Craig
George Douglas Davies
Harold S. Faust
Lawrence Everett Fisher
Russell W. Galloway
William David Glenn
John Manning Gordon
Young Kyo Hahn
John Dickinson Harkness
Frederick Riker Hellegers
Albert Gordon Karnell
William Henry Kepler
Joseph Arthur Lazell
Clarence Luther Lechrone
Robert Lennox
Frank Wolfenden Lloyd
Robert MacGowan MacNab
Harry Vaughn Mathias
Cyrus Nettleton Nelson
Douglas Evon Nelson
William Alexander Parsons
Harry William Pedicord
Albert William Peters
Clifford Given Pollock
John McFerren Price
Robert Malcolm Ransom

John Lawrence Reid, Jr.
 Lester LaVerne Ross
 Horace Wintzer Ryburn
 Francis Heywood Scott
 Harold Albert Scott
 Harold Paul Sloan, Jr.
 Charles Ralston Smith
 Spencer Bauman Smith
 Frank Bateman Stanger
 James Kennedy Story
 John Henry Strock
 Sang Pok Suh
 Michael Presbyterio Testa
 Franklin Krewson Tomlinson
 Frederick Burton Toms
 John Anthony Troxler
 William Garland Vincent
 Robert Scott Waggoner
 Thomas Winston Wilbanks
 Allan Rodgers Winn
 Paul Rutherford Winn
 George Aubrey Young

The degree of Master of Theology was conferred upon the following students who held the degree of A.B., or its academic equivalent, and the degree of Th.B., or its theological equivalent, from approved institutions and who had completed the course of study prescribed therefor in the Seminary:

Walter Leslie Allison
 William Christian Anderson
 Lloyd Sharon Bowman
 George Laurence Brahams
 Woon Soo Chung
 Laszlo Harangi
 Hans Heinrich H. Harms
 Joseph Nelson Jackaway
 Charles E. Kirsch
 Lester Jacob Kuyper

Abraham Faure Louw
 Christopher Murray
 Dezso Daniel Parragh
 James Putt
 Karl Herman Julius Schoenborn,
 in absentia
 Robert Scholl
 William F. Schuler
 Ayle Alexander Schutter
 Shunzo Takeda
 Robert Herman Vitz
 Stuart Wesley Werner

The following Fellowships and Prizes were awarded:

The Fellowship in Old Testament
 Awarded in Old Testament Literature to
 Robert Jefferson Beyer
 The Fellowship in New Testament
 Awarded in New Testament Biblical
 Theology to
 Frederick Riker Hellegers
 The Fellowship in Systematic Theology
 Awarded to
 Horace Wintzer Ryburn
 The Hugh Davies Prize in Homiletics to
 Charles Ralston Smith
 The First Robert L. Maitland Prize in
 New Testament Exegesis to
 Bruce Manning Metzger
 The Second Maitland Prize to
 Edward James Caldwell, Jr.
 The John Finley McLaren Prize in Bibli-
 cal Theology to
 Bruce Manning Metzger
 The Archibald Alexander Hodge Prize in
 Systematic Theology to
 Galbraith Hall Todd
 The Jewish Missions Course Prize to
 Harold S. Faust

ADDITIONS TO THE FACULTY

HENRY SEYMOUR BROWN, D.D.

The new Vice-President of the Seminary is a graduate of the University of Texas and of Princeton Theological Seminary, Class of 1900. He was ordained to the Christian ministry of the Presbyterian Church in 1901 and since that time has served as pastor of the First Church of East Aurora, New York, the First Church of East Cleveland, Ohio, and the Lake View Church of Chicago, Illinois.

In 1918 he became the Superintendent of the Church Extension Board of the Presbytery of Chicago and since 1923 has been its Executive Secretary. Under his administration the work of the Board had a most remarkable growth, both in extent and in character. He has been a member of the Board of Trustees of the Seminary. Dr. Brown comes to Princeton to give leadership to the great Forward Movement of the Seminary which is now under way. In addition he will serve on the Faculty as Lecturer in Church Administration.

ELMER GEORGE HOMRIGHAUSEN,
TH.D., D.D.

Dr. Homrighausen received the degree of Bachelor of Arts from Mission House College in 1921 and the degree of Bachelor of Theology from Princeton Theological Seminary in 1924. He continued his studies at the University of Dubuque, which conferred upon him the degrees of Master of Sacred Theology and Doctor of Theology. Later he studied at Butler University, receiving the degree of Master of Arts; and at Chicago Divinity School and at the University of Iowa. He was ordained to the ministry of the Reformed Church of the United States in 1924. From 1924 to 1929 he served the First English Reformed Church of Freeport, Illinois. Since 1929 he has been

pastor of the Carrollton Avenue Reformed Church in Indianapolis, Indiana. In addition to his pastoral duties he has been lecturer in the Department of Church History in the School of Religion of Butler University.

Dr. Homrighausen was at one time President of the Midwest Synod of the Reformed Church and since 1929 has been Corresponding Secretary of the General Synod of the Reformed Church, U.S. He was a delegate to the International Meeting of the World Alliance of Churches at Belfast (1933), and to the Universal Council Meeting at Denmark (1937). In 1935 he was a lecturer at the Ecumenical Seminar, University of Geneva. Besides his many contributions to current religious journals, he is the author of *Christianity in America, a Crisis* (1936), and is co-translator of such books by Karl Barth and Edward Thurneysen as *Come, Holy Spirit* and *God's Search for Man*. Dr. Homrighausen is Professor-Elect of Christian Education and will begin his work at the Seminary in the second semester of this year.

OTTO PIPER, D.D.

Dr. Piper is a native of Thuringia, Germany. He began his university studies in 1910 in Jena, where he remained until 1913, with the exception of one semester spent at Marburg. After studying at the *Faculté Libre de Théologie Protestante* and the Sorbonne in Paris and at the University of Heidelberg, he passed his ordination examination in the Evangelical Church of Saxe-Weimar-Eisenach in August 1914. From 1914 until the end of the World War he served in the army. After the war his studies were continued at Munich and Goettingen. In 1920 he took his degree as *Licentiatus Theologiae*, and in the same year was appointed as

privatdozent of Systematic Theology. In the year 1929 he succeeded Professor Karl Barth in the Chair of Systematic Theology at the University of Münster-in-Westphalia. Shortly after this the Theological Faculty of Paris conferred upon him the degree of D.D. honoris causa in recognition of his work on Evangelical Ethics.

Having been one of the initiators of the pre-war Youth Movement in Germany, Dr. Piper took a keen interest in its post-war development. Within the University he collaborated with some younger colleagues in the reform of academic teaching, with the twofold purpose of establishing closer contact between professors and students and of making the subject matter more vital.

In 1933 he delivered a course of lectures on "State and Church," and as a result was dismissed from his Chair by the new régime in Germany and was no longer permitted to hold a post in that country.

In November 1933 Dr. Piper went to Great Britain and spent a year at the Quaker College in Woodbrooke, Birmingham. A year later the Senate of Swansea University, Wales, invited him to be "a guest of the College" and to teach in the Department of Philosophy. In 1935 the University College of North Wales, Bangor, appointed him as a Special Lecturer of Systematic Theology and Philosophy of Religion. He was occupying this post when he was invited to be Guest Professor of Systematic Theology at Princeton Seminary for the year 1937-38.

Dr. Piper is the author of many books among which are the following:

Das Religioese Erlebnis. Eine kritische Analyse der Schleiermacherschen Reden über die Religion. 1920.

Jugendbewegung und Protestantismus. 1923.

Weltliches Christentum. 1924.

Die Grundlagen der Evangelischen Ethik. 2 vols. 1928-1930.

Gottes Wahrheit und Die Wahrheit der Kirche. 1933.

Recent Developments in German Protestantism. 1934.

Sinn und Geheimnis der Geschlechter. 1925 (Dutch translation 1937; an English translation is being published this year).

WILLIAM ROBERTSON FARMER,
D.D., LL.D.

Dr. Farmer graduated from Washington and Jefferson College in 1892 and from Western Theological Seminary in 1895. His graduate studies were continued at the University of Marburg, Germany. Since his ordination to the Christian ministry in 1895 he has served as pastor of the First Church of St. Paul, Minnesota, and the Edgewood Church of Pittsburgh. In 1907 he was called to Western Theological Seminary as Assistant Professor of New Testament Literature and Exegesis, being made Professor in 1911. Eight years later Dr. Farmer was made Professor of Practical Theology in the same institution.

Princeton Seminary is deeply grateful to President Kelso and to the Board of Trustees of Western Seminary for graciously permitting Dr. Farmer to give part of his time to the Seminary during the first semester of the current year. As Visiting Professor of Homiletics Dr. Farmer is giving generously of his time. He speaks to the students out of a wealth of experience as a preacher and teacher of Homiletics.

JOHN SUTHERLAND BONNELL, D.D.

Dr. Bonnell is a native of Prince Edward Island, Canada. He was graduated by Dalhousie University, Halifax, in 1919 and by Pine Hill Divinity Hall with the degree of Bachelor of Divinity in 1927. The degree of Doctor of Divinity was conferred upon him by this same institution in 1934.

Dr. Bonnell was ordained to the Presbyterian ministry in Canada in June 1922. He served as pastor of the St. Andrew's Kirk, St. John, New Brunswick, 1923-1929, and of the Westminster United Church of Canada, Winnipeg, Manitoba, 1929-1935. Since 1935 he has been serving the Fifth Avenue Presbyterian Church of New York City. He comes to the Seminary as Visiting Lecturer in Pastoral Theology, offering a course in the second semester of the present year on "The Cure of Souls."

JAMES S. ARMENTROUT, PH.D.

Dr. Armentrout is a graduate of Washington College, Tennessee, and of Princeton Theological Seminary, Class of 1908. In his senior year in the Seminary he was awarded the William Henry Green Fellowship in Semitic Philology. He studied on this Fellowship in Princeton Seminary for one year and received the degree of Bachelor of Divinity. Dr. Armentrout continued his studies at Yale University and at the University of Pennsylvania, receiving the degree of Master of Arts from the latter institution and the degree of Doctor of Philosophy from the former.

Since his ordination to the Christian ministry in 1908 he has served churches at New Hope, Lancaster and Harrisburg, Pennsylvania. In 1917 he was called by the Board of Christian Education to be Director of Leadership Training in the Church. During the first semester of the present Seminary year Dr. Armentrout is serving as Visiting Lecturer in Christian Education.

PAUL JUDSON BRAISTED, PH.D.

Dr. Braisted was graduated by Brown University with the degree of Bachelor of Philosophy in 1925. In 1927 the degree of Master of Arts was conferred upon him by New York University. He continued

his studies at Biblical Seminary and Union Theological Seminary, New York City, and at Columbia University, receiving the degree of Doctor of Philosophy from the latter institution in 1935.

Dr. Braisted served as general field missionary under the American Baptist Foreign Mission Society at Ongole, Guntur District, South India, from 1927 to 1929. He was then loaned for a period of six months for work with Dr. E. Stanley Jones. From 1930 to 1933 he served as Director of Religious Work at Judson College, Rangoon, Burma, being head of the Department of Bible and Religion and pastor of the College Church. Between 1935 and 1937 he taught Bible and Religion at the Mount Hermon School in Northfield, Massachusetts, in 1936 assuming the head of the Bible Department. He has recently been elected General Secretary of the Student Volunteer Movement. He is serving at the Seminary as Visiting Lecturer in Ecumenics, dealing particularly with "Christianity and the Non-Christian Faiths."

FREDERICK BRONKEMA, TH.D., PH.D.

Dr. Bronkema is a graduate of Calvin College and of Calvin Theological Seminary. He was a graduate student at Princeton Theological Seminary from 1925 to 1926, receiving the degree of Master of Theology. He continued his studies at Harvard and Yale, the degree of Doctor of Theology being conferred upon him by Harvard University and the degree of Doctor of Philosophy by Yale University. He was ordained to the Christian ministry in the Reformed Church of America in 1930. In connection with his extended studies he served the Reformed Church at Prattsville, New York. Dr. Bronkema comes to the Seminary as Instructor in Systematic Theology.

CHARLES THEODORE FRITSCH, M.A.

Mr. Fritsch is a graduate of Muhlenberg College, Class of 1932, and of Princeton Theological Seminary, Class of 1935. In the same year Princeton University conferred upon him the degree of Master of Arts. At the time of his graduation

from the Seminary he was awarded the Fellowship in Old Testament Literature. He continued his studies at the University, working toward the degree of Doctor of Philosophy. In the autumn of this year he began his work at the Seminary as Instructor in Old Testament.

THE FORWARD MOVEMENT AND THE ALUMNI

IN a recent article on our missionary policy, Robert E. Speer, President of our Board of Trustees, said, "It is well for us to heap the wood symmetrically for the altar. But the fire! Lord, we wait for the fire."

This entire forward movement that President Mackay and the Trustees have inaugurated must be bathed in prayer and baptized with the living spirit of Him who ever commands "Speak unto the children of Israel that they go forward." God's grace is fundamental and forever essential. As Lincoln put it to his fellow townsmen, "Without the assistance of that Divine Being who ever attended Washington I cannot succeed. With that assistance I cannot fail."

We begin here but must move on to the personal responsibility. There is always also the human side. Are the Alumni willing in the day of God's power? Any plan must depend upon the conviction on the part of our Alumni and those whom they influence that this is Calvinism's hour; that now is the need and the opportunity for Princeton theology; that increasingly leaders for the church must be provided competent to put the truths that are eternal in the language of the day, and able to develop churches so impressing their communities that they cry "We hear them

speak in our tongues the mighty works of God."

For all this teachers must be found and teachers must have tools; therefore, endowments, buildings, scholarships and rewards. Much of this we already have; much is yet to be obtained. In order to do this the President has offered the following objectives, and the Trustees have approved the following:

- (1) Erection of a Student Center including commons, dining room and gymnasium \$400,000.00
- Suggested Memorial Gifts for this Student Center:
 - a. Main Dining Room \$150,000.00
 - b. Gymnasium 75,000.00
 - c. Common Room 75,000.00
 - d. Large Private Dining Room 25,000.00
 - e. Medium Private Dining Room 15,000.00
 - f. Small Private Dining Room 10,000.00
 - g. Lobby or Foyer 20,000.00
 - h. Large room for squash courts 10,000.00
 - i. Small rooms (2) for squash courts 10,000.00
- (2) Modernization of our existing buildings in order to make them more habitable, safer, and more efficient for the purposes for which they are erected: 52,450.00
 - a. Circulating Library 2,700.00
 - b. Reference Library 2,700.00

c. Building and furnishing Conference Rooms in Chapel basement	\$ 3,000.00
d. Alexander Hall	9,150.00
e. Brown Hall	9,600.00
f. Stuart Hall	9,800.00
g. Hodge Hall	15,500.00
	<hr/>
	\$452,450.00

*Other Urgent Objects Which Ought to
Be Considered*

1. General endowment to cover restoration of salary reductions	\$ 375,000.00
2. Funds to complete the endow- ment of our existing Chairs	840,000.00
3. Funds to endow our pension obligations	500,000.00
4. Funds to provide teaching fel- lows and increase the number of assistant professors in the inter- est of teaching efficiency	400,000.00
5. Additional endowment for gen- eral maintenance	260,000.00
6. Special endowment to insure the maintenance of the Library at the necessary high standard	75,000.00
7. Special endowment for a sum- mer school for ministers	75,000.00
8. Special endowment to resusci- tate and maintain the <i>Princeton Theological Review</i>	75,000.00
9. Scholarship endowment for spe- cial home mission projects in representative areas of the coun- try during summer vacations	75,000.00
10. Endowment for medical care of missionaries, faculty members and their families in Princeton Hospital	10,000.00
11. Landscaping the campus	2,000.00
12. Recording machine for preach- ing classes	1,000.00
13. Furnishings for Alexander Hall parlor	800.00
14. Furnishings for Brown Hall parlor	650.00
15. Furnishings for Hodge Hall parlor	650.00

16. Visual aid equipment (motion picture projector)	\$ 500.00
Total other urgent objects	<hr/>
	\$2,690,600.00

That the first step in this Forward Movement be the securing of the necessary funds to erect a Student Center Building, and to renovate the existing dormitories.

Such is the plan. It waits on our performance. We have a great tradition, great loyalties and great sacrifices in the distant past. "Oh God, to us may grace be given to follow in their train."

We have a great leader in whom are centered high hopes not only here but all across the country. Let us hear again and give heed to the arresting Easter Friday appeal of President Mackay: "I am convinced that the President of Princeton Seminary, especially at such a time as this, ought to be free to be first and foremost an educator and a companion of youth. But this can become possible only if all who believe in the Seminary and its God-given mission cooperate with him in supplying the material things that are needed for the maintenance and development of the institution. Our present equipment is quite unworthy of a great tradition and a great institution like ours. And yet I feel that our needs of today and our hopes for tomorrow have only to be made known to our friends throughout the Church in order to win their support. But the Church constituency will not know our needs save in the measure in which we the Alumni of the Seminary make them known."

HENRY SEYMOUR BROWN

ALUMNI NOTES

[1886]

The Rev. J. A. Thompson has moved from Nashville, Tenn., to Boat, Ky.

[1887]

The Rev. William F. Skinner, pastor emeritus of the church at Gouverneur, N.Y., celebrated this summer the fiftieth anniversary of his installation as pastor of that church.

[1896]

The Rev. Franklin C. Everitt, D.D., has accepted a call to the church at Osborne, Kans.

The Rev. Norman C. Shirey is now serving the First Church, Lexington, Ill.

[1897]

The Rev. Ward W. MacHenry began service at the Ilwaco and Long Beach Churches, Washington, September 1.

[1898]

The Rev. J. Walter Cobb, D.D., has moved to Memphis, Tenn., 810 Maury Street, to become Superintendent of Home Missions and Evangelist of the Synod of Tennessee.

[1899]

The Rev. William E. Lampe, Ph.D., was given the honorary degree of LL.D. by Catawba College at its Commencement in June.

The Rev. Charles A. Logan has moved to 550 Tatsuka Machi i-Chome, Yodobashi-Ku, Tokyo, Japan.

The Rev. William Barnes Lower, D.D., celebrated the twentieth anniversary of his pastorate at Holy Trinity Church, Philadelphia, on June 4.

The Rev. Arthur P. Vaughn has accepted a call to the Community Church, Everglades, Fla.

[1900]

The Rev. Benjamin Thomas is serving as pastor of the New Bethel and Zion Churches at Iuka, Ill.

[1902]

The Rev. C. E. Doane has accepted a call to the First Church of Verona, N.Y.

The Rev. George J. Russell, D.D., former pastor of the Second Church of New York City has become Chaplain of the Presbyterian Hospital, New York City.

[1903]

The Rev. Albert J. McCartney, D.D., was awarded the honorary degree of Doctor of Laws by Beaver College on September 7.

The Rev. John Meeker began his pastorate at First Church, Del Norte, Colo., May 9.

The Rev. William J. Sharp has been installed pastor of the Bethany Church, Tacoma, Wash.

[1904]

The Rev. William Brown, D.D., has moved to 31 Lincoln Place, Lyndhurst, N.J.

[1905]

The Rev. W. R. Ward has been called to the Federated Church, Conway, Mass.

The Rev. Joseph L. Wesley has been elected Treasurer of the Presbytery of Lackawanna. Mr. Wesley has also been elected a member of the Judicial Commission of the Synod of Pennsylvania.

[1906]

The Rev. Leroy L. Daniel has become pastor of the church at Millerton, N.Y.

The Rev. A. G. Frank has been installed pastor of the church at Hoxie, Kans.

[1907]

The Rev. O. S. Fowler has accepted a call to the First Church, Plymouth, Ohio.

The Rev. E. T. Ferry has been installed pastor of the First Church, Pocatello, Idaho.

[1908]

The Rev. Norman P. Olney has been installed pastor of the First Church, Clyde, Kans.

[1910]

The Rev. C. K. Davis has accepted the position of field representative for the Boards of National Missions and Christian Education for the Synods of North and South Dakota. His address is Aberdeen, S.D.

The Rev. Marcus E. Lindsay has been installed pastor of the First Church, Boise, Idaho.

The Rev. W. F. Rogers has been called to the churches at Hyde Park and North Hyde Park, Vt.

The Rev. Harry H. Blocher was awarded the honorary degree of Doctor of Divinity by the College of Wooster at its Commencement, June 1936.

[1912]

The Rev. Remsen D. Bird, D.D., was awarded the honorary degree of Doctor of Laws by Pomona College on February 8.

The Rev. T. S. Dickson has been installed pastor of the First Church, York, Pa.

The Rev. Wallace H. Carver has accepted a call to the First Church, Arlington, N.J.

The Rev. John Muyskens, D.D., was awarded the honorary degree of Doctor of Laws by Beaver College on September 7.

[1913]

The Rev. W. K. C. Thomson was awarded the honorary degree of Doctor of Divinity by Maryville College at its Commencement in June. The Rev. G. L. Kerr has moved to Winston-Salem, N.C., 21 Park Boulevard.

The Rev. Warren J. Conrad was awarded the honorary degree of Doctor of Divinity by Buena Vista College at its Commencement in May 1936.

[1914]

The Rev. Ward F. Boyd has been installed pastor of the First Church, Fargo, N.D.

The Rev. Cecil V. Crabb was installed pastor of the church at Carlisle, Ky., on February 4.

[1915]

Chaplain Robert D. Workman has been named the new Chief of the Chaplain's Division of the U.S. Navy.

[1917]

The Rev. George Avery celebrated the twentieth anniversary of his pastorate at Hope Church, Philadelphia, Pa., on June 6.

The Rev. Milton Myers Allison was elected Field Secretary-Treasurer of Knoxville College and began his work on April 15. His address is 704 Publication Building, Pittsburgh, Pa.

The Rev. Luther M. Dimmitt has been elected Director of Student Aid of the Board of Christian Education.

The Rev. Dirk H. Middents has been called to the pastorate of the First Church, Hannibal, Mo.

[1918]

The Rev. Patrick Henry Carmichael received the honorary degree of Litt.D. from Davidson College at its Commencement in June.

The Rev. C. F. Deininger was awarded the honorary degree of Doctor of Divinity by Ursinus College at its Commencement in June.

The Rev. Stanley R. Evans has been installed pastor of the Wells Memorial Church, Brooklyn, N.Y.

The Rev. Clarence Albert Kircher was given the honorary degree of Doctor of Divinity by the College of Emporia at its Commencement in June.

The Rev. Daniel Lester Snyder has changed his address to Wilmore, Ky.

[1919]

The Rev. Roy T. Brumbaugh is pastor of the Lake Prairie and Range Line Community Churches, Lowell, Ind.

The Rev. H. Clare Welker has been called to the pastorate of the church at Wray, Colo.

[1920]

The Rev. Robert L. Clark, Jr., was installed pastor of the First Church, McKeesport, Pa., on June 14.

The Rev. Alvin B. Gurley has been installed pastor of the church at Saranac Lake, N.Y.

The Rev. Mortimer M. Stocker has been installed pastor of the Woodland Park Church, Seattle, Wash.

[1921]

The Rev. Willard Glenn Purdy, D.D., has been installed pastor of the First and Central Church, Wilmington, Del.

[1922]

The Rev. Raymond E. Muthard has accepted a call to the church at Lyons Falls, N.Y.

The Rev. David John Spratt has been installed pastor of the First Church, Cranbury, N.J.

The Rev. William F. Wefer has been appointed Assistant Director of Men's Work by the Board of Christian Education, effective December 1.

The Rev. Edmund F. Miller, D.D., has been installed pastor of the First Church, Lincoln, Nebr.

[1923]

The Rev. Theodore C. Meek has been installed pastor of the Mt. Airy Church, Philadelphia, Pa.

The Rev. George J. Riester has been installed pastor of the Waverly Church, Baltimore, Md.

[1924]

The Rev. Wallace T. McAfee, formerly of Ohio, is now serving with the Greater New York Federation of Churches.

The Rev. Joseph L. Dodds, of the North India Mission, has been elected a secretary of the Board of Foreign Missions.

[1925]

The Rev. Emerson Hangan has been called to the Community Church, Durham, N.H.

The Rev. Lloyd G. Ice received the degree of Doctor of Sacred Theology from Temple University in June.

The Rev. Jarvis S. Morris was married on January 30, 1937, to Miss Edith Moore of Sunbury, Pa. Mr. Morris has been called to the Presidency of the Polytechnic Institute of San German, Puerto Rico.

[1926]

The Rev. David Worth Roberts has begun his work as pastor of the Westminster Church, Beaumont, Tex.

The Rev. W. Clarence Wright has been installed pastor of the Wilshire Church, Los Angeles, Calif.

[1927]

The Rev. Charles Wylie Maclay has been installed pastor of the First Church, Philipsburg, Pa.

The Rev. Harry W. McConnell has been installed pastor of the First Church, Watsonville, Pa.

The Rev. Albert James Sanders is serving under appointment of the Board of Foreign Missions as treasurer of the Wooster Homes for Children of Missionaries at Wooster, Ohio.

The Rev. Floyd R. Williams has been installed pastor of the First Church, Hopkinsville, Ky.

The Rev. Charles J. Woodbridge has become pastor of the First Church (U.S.), Salisbury, N.C.

[1928]

The Rev. Wick Broomall has moved to Madison, Ga., Box 103.

The Rev. Charles F. Parsons has been installed pastor of the church at Jeffersonville, Pa.

The Rev. Ellwood M. Schofield was installed pastor of the church at Canonsburg, Pa., in December 1936.

The Rev. John C. Talbot has accepted a call to the church at Big Run, Pa.

The Rev. J. Paul Trout has been installed pastor of the Hamilton Church, Baltimore, Md.

[1929]

The Rev. Philip H. Austin has resigned his pastorate of the First Church, Athens, Pa., to do graduate work at the Evangelical Theological Seminary, Dallas, Tex.

The Rev. John H. Bergen has been called to the pastorate of the First Church, Delaware, Ohio.

The Rev. Charles L. Dickey has been installed pastor of the Central Church, Paris, Tex.

The Rev. G. Henry Green began his pastorate of the First Church, Casper, Wyo., in June.

The Rev. S. L. Kim has been called from Pyenyang to the Korean Church, Los Angeles, Calif. His address is 1691 W. Jefferson Boulevard.

The Rev. Theodore J. Schneider has been called to the Church of the Redeemer, Littlestown, Pa.

[1930]

The Rev. Alexander T. Coyle has been installed pastor of the First Church, Port Jefferson, L.I., N.Y.

The Rev. J. Willard Dye has been installed pastor of the church at Middletown, Pa.

The Rev. John Ross Hays is Chaplain and Professor of Bible at Blue Ridge College, New Windsor, Md.

The Rev. J. A. Hunter, Jr., has been installed pastor of the church at Oakmont, Pa.

The Rev. John C. Inglis has been installed pastor of the Old Stone Church, Elm Grove, Wheeling, W.Va.

The Rev. Donald F. Lomas has accepted an appointment to the "West Mountain Project" with his home at Nelis, W.Va. This work is sponsored by the Board of National Missions.

[1931]

The Rev. Richard T. Billingsley has been installed pastor of the First Congregational Church, Middletown, N.Y.

The Rev. G. Scott Porter has been installed pastor of the church at Portcoxie, Mo.

[1932]

The Rev. Edward G. Conrad has accepted the call to the Babcock Memorial Church, Baltimore, Md.

The Rev. John H. DeGroot has resigned the pastorate of the church at Montrose, Pa., in order to enter the field of journalism.

The Rev. Walter H. Eastwood has been installed pastor of the First Church, Milton, Pa.

The Rev. J. Garrett Kell has accepted a call to the Central Church, Norristown, Pa.

The Rev. A. Lorian Ridings has accepted a call to the Mt. Baker Park Church, Seattle, Wash.

The Rev. Frank L. Tiffany has been installed pastor of the First Church, Sandpoint, Idaho.

[1933]

The Rev. Samuel R. Allison, assistant pastor of the Covenant-First Church, Washington, D.C., is spending the year in study at Edinburgh, Scotland.

The Rev. James R. Gailey has been installed pastor of the church at Bristol, Pa.

[1934]

The Rev. James Aiken, Jr., has resigned as pastor of the First Church, Smithville, Tex., in order to accept the position as Sunday School Missionary in Houston Presbytery.

The Rev. Walter J. Lindemann is pastor of the church at Madison, Ill.

The Rev. Kenneth W. Moore has been elected Treasurer of the Board of Foreign Missions.

The Rev. Irvin N. Morris has been called to the pastorate of the churches at Taneytown, Piney Creek and Emmitsburg, Md.

The Rev. J. W. Myrose has been installed pastor of the First Church, Dalhart, Tex.

The Rev. Samuel J. Thackaberry has been installed pastor of the First Church, Smyrna, Del.

The Rev. Gilbert F. VanBever has been installed pastor of the Second Church, Rahway, N.J.

[1935]

The Rev. Horace L. Fenton is serving as assistant pastor in the First Church, Ardmore, Pa.

The Rev. Charles W. Kepner received the degree of Doctor of Sacred Theology from Temple University in June 1937. He is now engaged with the Board of Christian Education.

The Rev. Joseph MacCarroll has been installed pastor of the church at Vineland, N.J.

The Rev. F. Cooper Nace is serving as pastor of the Methodist Episcopal Church at Alloway, N.J.

The Rev. Cecil H. Rose has been installed pastor of the First Church, Sand Lake, N.Y.

The Rev. S. Carson Wasson has been installed pastor of the First Church, Jeannette, Pa.

The Rev. Daniel E. Weeks is serving as assistant pastor in the Fifth Avenue Church, New York City.

[1936]

The Rev. R. Banes Anderson is serving as stated supply of the church at Santa Maria, Calif.

The Rev. Joseph Blackburn is serving as assistant pastor in the First Church, Canton, Ohio.

The Rev. Otto DeCamp sailed in August for Korea, where he will serve as a missionary under the Board of Foreign Missions. His address is Chungju, Korea.

The Rev. Harold C. DeWindt has been installed pastor of the Webb-Horton Memorial Church, Middletown, N.Y.

The Rev. Winn Erdman became a member of Philadelphia Presbytery on March 1. He is supplying Faith Church, Philadelphia, Pa.

The Rev. David A. Hughes has accepted a call to the church at New Hope, Pa.

The Rev. Jay Warren Kaufman has been installed pastor of the Leacock Church, Paradise, Pa.

The Rev. Oscar Raymond Lowry has been installed pastor of the Ridgeview Church, West Orange, N.J.

The Rev. John G. Marvin has accepted a call to the First Church, Montrose, Pa.

The Rev. Stewart W. Radford has been installed pastor of the church at Wickliffe, Ohio.

The Rev. Frank Richard Williams has been installed pastor of the Covenant Church, Harrisburg, Pa.

[1937]

The Rev. William S. Ackerman has been installed pastor of the Greenbush Church, Blauvelt, N.Y.

The Rev. Norwood E. Band is serving as Associate Pastor of the Second Church, Newark, N.J.

The Rev. Robert J. Beyer is studying in Germany on the Old Testament Fellowship.

The Rev. William S. Blair has been installed pastor of the church at Ocean City, Md.

The Rev. Doyle W. Brewington is serving under the Board of Foreign Missions at Guatemala City, Guatemala, Central America.

The Rev. George Raymond Campbell is pastor of the church at Unionville, N.Y.

The Rev. John Keith G. Conning has been installed pastor of the Grandale Church, Detroit, Mich.

The Rev. Adam Weir Craig is studying at New College, Edinburgh, Scotland.

The Rev. George Douglas Davies has been installed pastor of the Central Church, New Park, Pa.

The Rev. Harold S. Faust has been installed pastor of the churches at Toughkenamon and Unionville, Pa.

The Rev. Lawrence E. Fisher is assistant pastor of the First Church, Wheeling, W.Va., having charge of the work at Laughlin Memorial Chapel.

The Rev. Howell Maurice Forgy is serving as student pastor in the First Church of Fort Collins, Colo.

The Rev. Russell W. Galloway is supplying the South Church, Easton, Pa.

The Rev. William David Glenn has been installed pastor of the Jacksonville and Providence Churches, Burlington, N.J.

The Rev. John Manning Gordon is serving as pastor of the church at Montauk, L.I., N.Y.

Mr. Young Kyo Hahn is continuing his studies as a Graduate Student at the Seminary.

The Rev. John Dickinson Harkness has been installed pastor of the First United Presbyterian Church, Mansfield, Pa.

Mr. Frederick Riker Hellegers is studying in Germany on the New Testament Biblical Theology Fellowship.

The Rev. Albert Gordon Karnell has been installed pastor of the church at Dayton, N.J.

The Rev. William Henry Kepler is serving as assistant pastor in the Second Church of Philadelphia, Pa.

The Rev. Joseph Arthur Lazell is pastor of the Congregational Church, Monroe, N.Y.

The Rev. Clarence Luther Lechrone is pastor of the church at Flanders, N.J.

The Rev. Robert Lennox has been installed pastor of the church at Hamilton Square, N.J.

The Rev. Frank W. Lloyd is engaged in mission work in Belgium.

The Rev. Robert MacGowan MacNab is serving as assistant pastor in the First Church, Hadfield, N.J.

The Rev. Harry Vaughn Mathias has been installed pastor of the North Church, Binghamton, N.Y.

The Rev. Cyrus N. Nelson is serving as assistant pastor in the First Presbyterian Church, Hollywood, Calif.

The Rev. Douglas E. Nelson is studying at New College, Edinburgh, Scotland.

The Rev. William A. Parsons has been installed pastor of the Pioneer Parish group of churches at Honesdale, Pa.

The Rev. Harry William Pedicord is serving as assistant pastor in the First Church, Bridgeport, Conn.

The Rev. Albert William Peters has been installed pastor of the Beacon Church, Philadelphia, Pa.

The Rev. Clifford Given Pollock has been installed pastor of the church at Morrisville, Pa.

The Rev. John McFerren Price has been installed pastor of the church at Ridgebury, N.Y.

The Rev. Robert Malcolm Ransom has been appointed by the Church in Canada to Meath Park, a frontier mission in northern Saskatchewan.

The Rev. John Lawrence Reid, Jr., has been installed pastor of the First Church of Chester, N.Y.

The Rev. Lester LaVerne Ross has been installed pastor of the Olivet Church, Wilmington, Del.

The Rev. Horace Wintzer Ryburn is studying on the Fellowship in Systematic Theology at Westminster College, Cambridge, England.

The Rev. Francis Heywood Scott, missionary to China, under the Board of Foreign Missions, present address—College of Chinese Studies, Peking, China.

The Rev. Frank Bateman Stanger has been in-

stalled pastor of the Aldine Methodist Episcopal Church at Elmer, N.J.

The Rev. Harold Albert Scott has been installed pastor of the Calvary Church, Harrisburg, Pa.

The Rev. Harold Paul Sloan, Jr., is pastor of the Memorial Methodist Episcopal Church, Neptune City, N.J.

The Rev. Charles Ralston Smith is serving as assistant pastor in the First Church, Pittsburgh, Pa.

The Rev. Spencer B. Smith has been installed pastor of the church at Mexico, N.Y.

The Rev. James Kennedy Story has been installed pastor of the First Church, Vinita, Okla.

The Rev. John Henry Strock is serving as assistant pastor in the church at Bryn Mawr, Pa.

Mr. Sang Pok Suh is studying in Princeton University.

The Rev. Michael P. Testa has been installed pastor of the Immanuel Church, Trenton, N.J.

The Rev. Franklin Krewson Tomlinson has accepted a call to the group of churches at Elkland, Pa.

The Rev. Frederick Burton Toms has been installed pastor of the church at Lafayette, N.J.

The Rev. John Anthony Troxler has been installed pastor of the church at Springfield, Tenn.

The Rev. William Garland Vincent has been installed pastor of the church at Harrisville, Mich.

The Rev. Robert Scott Waggoner is serving under the Board of Foreign Missions. His address is The American School, Bogota, Colombia.

The Rev. Thomas Winston Wilbanks has been installed pastor of the church at Bonham, Tex.

The Rev. Allan Rodgers Winn has been installed pastor of the church at Merrick, L.I., N.Y.

The Rev. Paul Rutherford Winn has been installed pastor of the church at Livingston Manor, N.Y.

The Rev. George Aubrey Young has been installed pastor of the Chestnut Level Church at Quarryville, Pa.

NOTICE

The next issue of the SEMINARY BULLETIN will probably appear in February, and in that BULLETIN the plans for the Forward Movement of the Seminary will be set forth in detail.

L. P. STONE LECTURES

The Stone Lectures will be delivered by the Rev. Otto Piper, D.D., Guest Professor of Systematic Theology. The general subject of the lectures will be "The Christian Interpretation of History," and the subjects of the separate lectures will be: 1. "The Nature of History

and the Problem of its Interpretation"; 2. "The Agent of History"; 3. "The Church in History"; 4. "Christianity's Contribution to History"; 5. "The Meaning of History."

The lectures will be delivered in Miller Chapel from Monday to Friday, February 14-18, at five p.m.

MINISTERS' CONFERENCE

The Alumni will be interested to know that a Ministers' Conference will be held in Princeton under the auspices of the Seminary in the last week of June. Principal John S. Whale of Cambridge will be among the speakers.

ELIJAH PARISH LOVEJOY

1802-1837

On November 8, Colby College in Waterville, Maine, observed the centennial anniversary of the death of Elijah Parish Lovejoy with memorial exercises at which ex-President Hoover spoke. Lovejoy was a Colby alumnus of the Class of 1826. He attended the Seminary from March 1831 to April 1832.

Shot to death by a mob in Alton, Illinois, for refusing to alter the stand he had taken in the columns of his newspaper for the abolition of slavery, Lovejoy is spoken of as this country's first martyr to a free press. His slaying aroused a storm of indignation in the North.

It is said that at a public meeting called in Hudson, Ohio, to protest the murder of Lovejoy, John Brown rose and declared: "Here, before God and these witnesses, from this time, I pledge myself to stamp out this curse of slavery."

Lovejoy, a native of Maine, went to St. Louis a year after his graduation from Colby. He taught school and then became editor of a political newspaper, a position he held for three years.

Early in 1831, at the age of twenty-eight, he was converted to religion and decided to become a minister. He came East to the Seminary for a year of study. Early in 1832 he was licensed to preach and was

made temporary supply of pulpits in Newport, Rhode Island, and New York City.

Recalled to St. Louis to become editor of a religious weekly, the *Observer*, his bold discussion of the slavery problem brought him increasingly into public disfavor. He was an active churchman as well as an editor, attending sessions of the Presbytery and the Synod and preaching at revival meetings all over the state.

Though open threats of violence did not deter him from discussing slavery, a virtual boycott of his newspaper led him, in the summer of 1836, to move his press from the "slave" state of Missouri across the Mississippi River to the "free" state of Illinois.

In Alton he found public opinion against him and his doctrines just as strong. Three times in the course of the next year his presses were destroyed by indignant citizens. He was repeatedly mobbed and the lives of his wife and year-old son endangered.

Yet he refused to retreat. "As long as I am an American citizen," he said, "and as long as American blood runs in these veins, I shall hold myself free to speak, to write and to publish whatever I please on any subject, holding myself answerable to the laws of my country for the same."

Public authorities were as powerless as they were unwilling to enforce law and order. To Lovejoy's defense there rallied a small band of men among whom was the Rev. Edward Beecher, brother of Harriet Beecher Stowe and president of nearby Illinois College.

On the night of November 7, 1837, the mob attacked a warehouse where the loyal band was defending the *Observer's* fourth press. Lovejoy was shot and killed when

he ran out of the building in a foolhardy attempt to dislodge a man who was setting fire to the roof.

Two nights later, on what would have been his thirty-fifth birthday, he was buried in a secret grave on the outskirts of the town. All signs of his burial place were obliterated through fear that the fury of the mob would lead them to violate even the remains of the man they so hated.

ALFRED R. CRAWFORD

HAROLD IRVIN DONNELLY

1892-1937

The Reverend Professor Harold Irvin Donnelly, Ph.D., died very suddenly on July 10, 1937, at Auburn, New York, where he was teaching a summer course in Christian Education. He had apparently been in excellent health, and there had been no indications of any kind to foretell his sudden passing. The forty-five and one-half years of his life on earth thus completed had been full of industry and service.

Dr. Donnelly was born in Salt Lake City, Utah, on January 23, 1892, the son of Charles and Charlotte (Renton) Donnelly. While the child was still very young the father died, and his mother moved back to the old home on Long Island; but she soon accepted an appointment to do missionary service in the mountain country of the South and in Mexico. In these regions Dr. Donnelly's childhood was spent, until he was of high school age. The father had always meant to be a minister, but never had opportunity, so he had dedicated his son to religious work, and the mother had done all she could to further this purpose. Dr. Donnelly was very evidently determined to get the best possible education. He was graduated from the College of Wooster in 1911, with the degree of B.A., and later received the

degree of M.A. both from the College of Wooster and from Princeton University, the first in 1912 and the second in 1920. He was graduated from the Theological Seminary at Princeton in 1916 and after a year of graduate study received the degree of B.D. in 1920. For one term in 1919 he was a student at the Sorbonne in Paris, also serving on its teaching staff. In 1931 he received the degree of Doctor of Philosophy from the University of Pennsylvania.

A record of the positions he had held, or was holding at the time of his death shows a busy and widely useful life. He was instructor in the Wooster Academy 1911-13, and field secretary of Wooster College during 1916-17. He was Army Y.M.C.A. secretary at Montgomery, Alabama, from August to September in the year 1917; student secretary of the Middle Atlantic States under the International Committee of the Y.M.C.A. from January to June 1918, and then went abroad as a private in the Field Artillery of the United States Army in the American Expeditionary Force from September 1918 until July 1919. He was student secretary of the University of Oregon Y.M.C.A. during the years 1920-21. In 1921 he became associated with the Board of Christian Educa-

tion of the Presbyterian Church, U.S.A., and continued in that work until he became professor in the Seminary at Princeton in the autumn of 1930.

How highly Dr. Donnelly's training, gifts and consecration were appreciated is evident from the various important positions he was working in at the time of his death. In addition to his Seminary work, he was a member of the Board of Managers of the American Section of the World's Sunday School Association; member of the International Council of Religious Education, and chairman of its Committee on the Education of Youth; he was a member of the National Council Committee on Boys' Work of the Y.M. C.A., and a member of the National Council of the Boy Scouts of America.

The characteristics by which Dr. Donnelly endeared himself in these wide circles of leaders were his first-rate knowledge of all that concerns the Christian education and the Christian training of children and young people, his manly genuineness of Christian life and conviction, and the winsome directness and simplicity of his character. Men respected him and liked him—two attitudes that do not always go together. He was so sincere, so straightforward, and so friendly, and all these were in him the result of long training in many kinds of work, under conditions that were not always encouraging, and also of his thorough consecration. He was a patient man, bearing with truly Christian grace the lack of appreciation of his work and plans by some who had neither his insight nor his long and rich experience. He had a genius for friendship with young people, and knew so well the mind of the child that he could always make contact and prove a sympathetic interpreter of the thoughts of youth. He was increasingly being recognized by the specialists in religious education who occupy chairs in this subject in the colleges and seminaries.

His love of his work in the Seminary was deep, and so complete that he gave lavishly, extravagantly of his time and strength to teaching not only, but to the exacting demands of friendship with his students. At the same time he was always ready to give more time to all that concerned the well-being of the Seminary. He regarded all his life and training as a providential preparation for the great future he saw for Christian education in the Presbyterian Church, and he thought that in Princeton Seminary he would find the supreme place from which to shape the future policy of the whole Church. No man ever entered on a career of Seminary teaching with nobler aims and a more compelling consecration. It is to be especially noted that in a time when many of the leaders of religious education had lost their grip on the fundamental truths and facts of Christianity, Dr. Donnelly labored diligently to shape the forces of Christian Education so as to lay hold on the fundamentals. No man is indispensable—the work of God goes on even when He lays aside the worker. But it seems to our sore hearts that Dr. Donnelly, the quiet, modest, firm, unassuming friend and leader will be hard to replace.

Dr. Donnelly was married on June 30, 1921, to Miss Beatrice Irene Weatherbee, and into their home were born three sons: Harold Irvin, Frank Weatherbee, and James Whitney. The widow and sons remain to mourn one whose place in the home was like a benediction.

Dr. Donnelly's influence will continue for a long time through the work he did in composing for the Board of Christian Education certain volumes in the closely graded courses, and through his various handbooks on the administration of different departments of the Church school and the Church work with youth.

His sudden and totally unexpected de-

parture was a dreadful shock to his devoted family and his wide circle of friends, and some of us, his more imme-

diate colleagues, miss him with a sorrow that is deep and poignant.

JOHN E. KUIZENGA

WILLIAM LEONARD McEWAN

1859-1937

JOHN McDOWELL

1870-1937

It is with a deep sense of loss that we announce the death of two most prominent Trustees, the Rev. William L. McEwan, D.D., LL.D., of Pittsburgh, Pennsylvania and the Rev. John McDowell, D.D., of East Orange, New Jersey.

Dr. McEwan was elected a Director of the Seminary in 1902 and served until 1929 when the Board of Directors and the Board of Trustees were merged into one Board, the Board of Trustees, which Dr. McEwan served until the time of his death,

and as its President until a year ago. He died at his home in Pittsburgh on November the 4th, 1937.

Dr. McDowell served as a member of the Board of Trustees from 1915 to 1930, and from 1936 until his death on November the 13th, 1937.

In the next issue of the BULLETIN there will appear an account of the distinguished service rendered by Dr. McEwan and Dr. McDowell.



MILLER CHAPEL

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